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REVIEWS OF BOOKS

Encyclopaedia Biblica : A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography and Natural History of the Bible. Edited by the Rev. T. K. CHEYNE, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford and formerly Fellow of Balliol College, Canon of Rochester, and J. SUTHERLAND BLACK, M.A., LL.D., formerly Assistant Editor of the *Encyclopaedia Britannica*. Vol. II.: E to K. (New York: The Macmillan Company; London: Adam and Charles Black. 1901. Pp. 772.)

THE general character of this Dictionary and of the contents of Vol. I. have been described in a former number of this REVIEW (V. 543-545). The present volume follows the lines of its predecessor: it has a similar wealth of material, and is marked by the same freedom of critical research unhampered by regard for traditional opinions. Special attention is shown to the study of clan-names, a branch of inquiry which has been very little pursued, but may yield important results. Folk-lore and legend are abundantly represented, though, strangely enough, the translations of Enoch and Elijah, to which there are so many parallels in ancient beliefs and which suggest so many interesting questions, are passed over with hardly a word of discussion. The volume contains a great number of conjectural emendations of the Hebrew text, some probable, some improbable; in the latter class we may place the explanation of the name Jericho (col. 2396), the substitution of "Jair" for "Jephthah" (col. 2360), the etymology of "Emim" (col. 1289), and some others; but these remarks are usually given as conjectures, and may easily be distinguished by the general reader from what is offered as assured fact.

The material of interest to the historical student is considerable. All the current histories of Egypt and Ethiopia are more or less antiquated—so great has been the progress of recent discovery—and it is therefore a matter of importance to have a conspectus by a careful scholar which shall point out exactly what may be accepted as history in the light of present knowledge; such a discriminating statement is found in the articles by Professor W. M. Müller, of Philadelphia, in which the questions of Egyptian chronology, Manetho's dynasties, the alleged discovery of the tomb of Menes (the first historical king), the Hyksos, the primitive religion, the manners and customs of Egypt, and the history of Ethiopia are treated with great precision, and with references to all important books. With a constantly growing inscriptional literature no such

sketch can be regarded as final, but it is well to have a brief statement of the latest results of investigation. The article on Israel (its political history), by Professor Guthe, of Leipzig, discusses the origins of the people at length and brings the story of its fortunes down to the building of Aelia Capitolina on the site of Jerusalem by Hadrian (A. D. 135). Thanks to the Amarna letters (which gave a picture of Canaan about 1400 B. C.), and to our fuller knowledge of Egyptian and Hittite history, it is now possible to understand the nature of the Israelite migrations better than ever before. Much in this episode, however, is still obscure, and Guthe's narrative of the movements of the tribes is necessarily tentative; we do not know how many tribes there were at the outset, and the pre-Canaanite history of Israel is largely enveloped in mystery. But at least we are able to see that the better account of the invasion of Canaan is given in the book of Judges, and that the story in Joshua is mostly a romance, an ecclesiastical construction of the sixth or fifth century B. C. Other valuable historical articles are those on Edom (by Professor Nöldeke, of Strassburg), on the Philistine cities Gath, Gaza, etc. (by Canon Cheyne), on the Herodian family (by Professor Woodhouse, of St. Andrews), and on Jerusalem (by Professor G. A. Smith, of Glasgow). There is also an admirable account (by Professor Francis Brown, of New York) of the geographical knowledge of the Hebrews of the pre-Christian period, with maps showing the limits of their world at different epochs. Contributions to social history are found in the articles on government, education, kinship, the family, food, handicrafts, embroidery, and other such topics.

Biblical literature is largely represented; there are critical articles on eighteen books of the Old Testament, twelve of the New Testament, and three of the Apocrypha. The articles on the Gospels and Galatians reach the dimensions of treatises; it is questionable whether it is judicious in such an *Encyclopaedia* to discuss at enormous length the relative merits of the "North Galatian" and the "South Galatian" theories—the gist of the matter might have been put satisfactorily in smaller compass. This charge applies only to the two articles just mentioned; the rest are of reasonable length. The latest stages in the process of the disintegration of Isaiah, Jeremiah and Job are set forth clearly, and whether or not one accepts the conclusions of the writers, the principles of criticism are illustrated in their discussions. In the case of certain books whose origin is doubtful, as Habakkuk, Hebrews, James, Jude, and the Johannine writings, the present position of research is stated judiciously; and there is an interesting account of a recently discovered short recension of the book of Judith, for which there may possibly be a real (though vague) historical basis.

A number of other important subjects are treated. The article on Eschatology, by Professor Charles, of Dublin, is an abridgment of his book with the same title; though it has some untenable positions (particularly in its view of the Hebrew conception of soul and spirit), it is a valuable contribution to the doctrine of eschatology. Professor

Jülicher, of Marburg, wrestles with Essenism, which, in spite of recent investigations, remains an enigmatic phenomenon ; it belongs to Greek culture as well as to Jewish, and awaits the discovery of the key which is to unlock the secret of its origin and significance. The history of the Eucharistic meal is treated cautiously by Canon Robinson, of Cambridge ; the statements in the Gospels, in Corinthians and in later books, are compared, and Greek parallels are mentioned, but no definite conclusion as to origin and development is reached ; here also is an unsolved problem. The article on Jesus of Nazareth, by the late Professor A. B. Bruce, of the Free Church College, Glasgow, is an attempt to give a plain biography of the man, apart from all ecclesiastical presuppositions. The writer admits the difficulty of separating the historical from the legendary in the accounts of the life, and the doubt attaching to certain sayings attributed by the Gospel tradition to Jesus ; he holds, however, that a definite kernel of fact remains, and that a great moral and religious career is evident. As to the healing of bodily diseases, whether or not, says Bruce, they be regarded as miraculous, they were the work not of a thaumaturge, but of a friend of man. Bruce is not quite able to decide whether Jesus claimed to be the Messiah, but thinks that, with the picture of the man of sorrow (the ideal Israel) in mind (Isa. liii.), he thought of himself as that "man," the representative of all who live sacrificial and therefore redemptive lives. Though, says Bruce, Jesus was the child of his time and people, with limitation of vision (for example, in his statements respecting the future), his spiritual intuitions are valid for all ages. This is a reasonable conclusion ; but it is to be regretted that Professor Bruce did not attempt a sharp criticism of the sayings attributed to Jesus.

C. H. TOY.

The Life and Literature of the Ancient Hebrews. By LYMAN ABBOTT. (Boston and New York : Houghton, Mifflin and Company. 1901. Pp. xiii, 408.)

THE BIBLE, it has been said, is the best-neglected book in the world. In the English translation it has become an English classic, is accessible to everybody, is read every Sunday in the churches, and is read by many at home ; yet its real significance is perhaps less understood than that of Homer or Shakspeare. This is largely because it has been made a theological text-book, and has thus lost its interest for the people. At present a sort of Biblical revival is going on ; a number of books, of which the present volume is one, have undertaken to set forth the literary attractiveness and the human appeal of the Bible, and thus to bring its great power to bear on our people. He who would be an efficient advocate of its claims must be in sympathy both with the scientific exposition of its origin and meaning and with its moral and religious spirit. This remark holds true of the whole of the Bible, Old Testament and New Testament ; but the New Testament has not yet found its expounder—